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ABSTRACT

Public/Private Ventures launched a national demonstration in 15 cities to assess the effectiveness of faith-based initiatives in working with youths involved in the juvenile justice system. The initiatives focused on high-risk youth and developed programs involving mentoring, education, and employment readiness. This report focuses on whether small faith-based organizations can work effectively together, how difficult it is for faith-based organizations and juvenile justice agencies to form partnerships, and whether faith-based organizations and justice agencies make effective partners. Overall, partnerships among faith-based organizations ran smoothly. Currently, 127 predominantly small African-American faith-based organizations or congregations are actively involved in the initiative across the sites. Different faiths and denominations worked well together, though they tended to reflect the Christian nature of low-income urban communities. Justice and faith organizations easily formed partnerships and were willing to collaborate. Faith-justice partnerships did not produce as many referrals from justice organizations as expected. Only one-third of the youth participating in the faith-based program were referred by a justice agency. Remaining challenges include developing workable partnerships between groups of different faiths and ensuring that faith-justice collaborations live up to the expectations of both sides. Site descriptions are appended. (SM)

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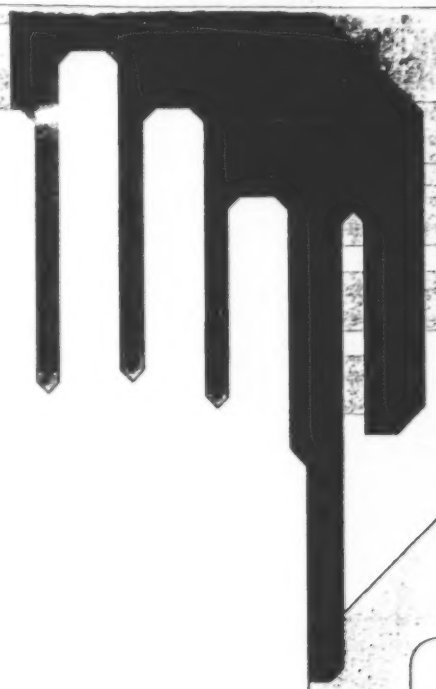

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Faith and Justice Partnerships Working for High-Risk Youth

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Public/Private Ventures is a national nonprofit organization that seeks to improve the effectiveness of social policies and programs. P/PV designs, tests and studies initiatives that increase supports, skills and opportunities of residents of low-income communities; works with policymakers to see that the lessons and evidence produced are reflected in policy; and provides training, technical assistance and learning opportunities to practitioners based on documented effective practices.

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Contents

Executive Summary i

I. Introduction 1

II. Partnerships within the Faith Community 9

III. Partnering with the Justice Community 23

IV. Conclusions 39

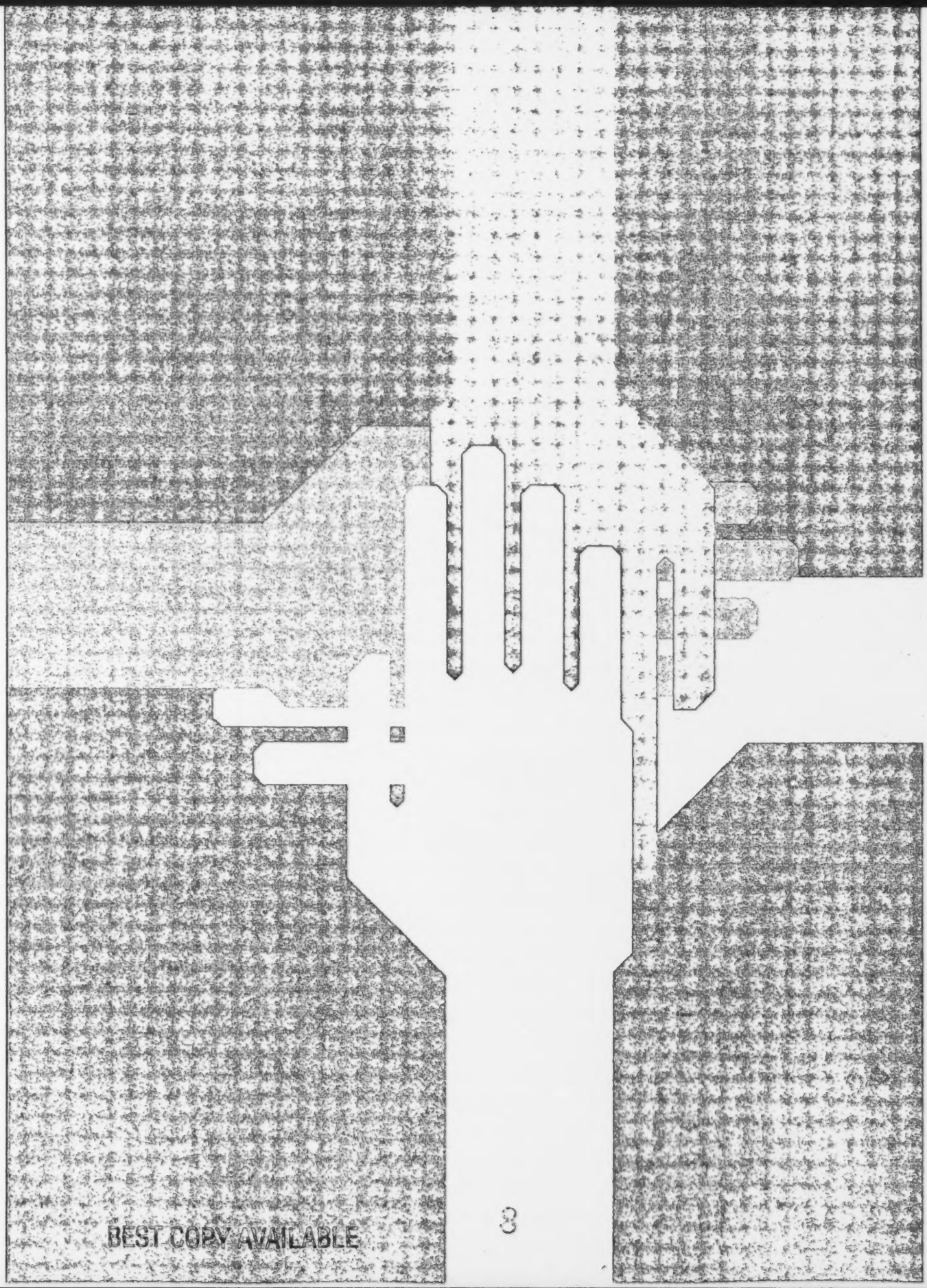
Endnotes 43

References 45

Appendix: Site Descriptions 47

Tables

1. Sites and Lead Agencies in the National Faith-Based Initiative for High-Risk Youth 5
2. Congregational Partners . . .11
3. Partnerships with the Justice Community 26
4. The Role and Composition of Boards 32



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Executive Summary

Public/Private Ventures has launched a national demonstration in 15 cities to assess the effectiveness of faith-based institutions in working with youth involved in the juvenile justice system. The work of the Rev. Eugene Rivers and the Boston Ten Point Coalition inspired this national demonstration. The demonstration seemed to us important and timely given the large numbers of inner-city young people—especially African-American males—involved with the juvenile justice system; the scarce number of initiatives and programs that are effective in reducing these numbers; and the fact that in many poor urban communities faith-based institutions are the strongest, most rooted institutions remaining. In addition, it is clear from experience in numerous communities over the past two decades that community-building and community development initiatives are rarely successful without addressing issues of crime and violence.

The idea of partnerships was, from the beginning, critical to the effectiveness of this effort. First, those faith-based organizations that do remain in poor urban neighborhoods are typically small, with few resources; and they have to work together to carry out the difficult job of working with high-risk youth. Second, strong partnerships between faith-based organizations and juvenile justice agencies are also critical—without those partnerships, it is unlikely that youth can be dealt with and served in a timely and effective manner.

At the outset, it was not clear if these two essential partnerships—among faith-based organizations and between faith-based organizations and juvenile justice agencies—could be achieved. Perhaps Boston was an anomaly, dependent on

unique leadership or a rare set of social conditions. This report documents the record to date in establishing these partnerships, their effectiveness and the challenges remaining.

The demonstration began operations in late 1998 at seven of the current sites located in Bronx, Cleveland, Denver, Oakland, Philadelphia, San Francisco and Seattle. Programs in Brooklyn, Indianapolis and Los Angeles joined the demonstration in early 2000, while initiatives in Baton Rouge, Detroit, Fresno, Tulsa and Washington, D.C., were added later that year. The 15 programs now participating in the demonstration vary in size, geographic location, denomination and programmatic strategies. All of the lead agencies are faith-based organizations except for Brooklyn, which was initiated and is managed by the District Attorney's Office.

This report addresses several key questions:

- Can small faith-based organizations work effectively together? What are the benefits and challenges?
- How difficult is it for faith-based organizations and juvenile justice agencies to form partnerships?
- Do faith-based organizations and justice agencies make effective partners?

Small faith-based organizations work together very well and effectively.

The previous record of partnerships among not-for-profit organizations, whether faith-based or secular, is weak to mixed. Thus, we were somewhat surprised to see how smoothly the partnerships among faith-based organizations operated once they were formed. Currently, 127 predominantly small African-American faith-based organizations or congregations are actively involved in the initiative across the sites.

There were several reasons these partnerships were effective. Congregations were united by a common mission to minister not only to their own congregations but also to the neighborhood outside the walls of the church building. Also, congregations did not want to tackle the difficult work of a high-risk youth initiative alone. They found strength in numbers and were able to pool the resources of each congregation, sharing facilities, political networks and volunteers to support the initiative.

The partnerships among faith-based organizations were effective once they were formed; however, 6 of the 15 lead agencies encountered some challenges in forming the neighborhood partnerships they needed. In all six cases, the lead organization was based outside of the neighborhood where the initiative was focused. Congregations were not eager to partner with a faith-based organization that was headquartered outside of their neighborhood, even when the organization was well established and recognized. Local ministers preferred and were quicker to respond to leadership from within their community. The faith-based organizations that faced this challenge did eventually find neighborhood partners but not without a greater investment of time and effort than the local faith-based organizations required.

Different faiths and denominations did work together, though the faith-based organizations in the demonstration reflect the predominantly Christian nature of faith-based organizations in poor urban areas. There were few tensions in inter-denominational partnerships, but more tensions in inter-faith partnerships.

Sixteen different Christian denominations found common ground in the high-risk youth initiative. Baptist, Methodist, Pentecostal, A.M.E. and other denominations have been able to work together because they agree that their faith compels some type of social outreach or attention to social justice. In addition, a Christian lead agency that was not affiliated with any particular denomination managed the congregations' involvement and was able to mediate any faith differences that emerged. Also, the congregations agree that proselytizing is not the goal of their partnership and this has helped them transcend their faith differences.

Four sites formed inter-faith partnerships among Christian, Muslim, Jewish and other faiths. The small number of inter-faith partnerships is due to the Christian nature of many low-income urban communities. Inter-faith partners also agree not to proselytize and they have found common ground in their commitment to high-risk youth. However, their common commitment to youth has not completely transcended their faith differences and significant tensions have emerged.

Justice and faith organizations easily formed partnerships. Justice organizations are eager and willing to collaborate with the faith community.

At the outset, it was unclear whether the faith and justice communities would be able to work together, overcoming their vastly different organizational cultures and their sometimes adversarial positions in the lives of high-risk youth. Surprisingly, the two types of organizations came together easily. Faith-based

programs used their own religious networks, including congregations or ministerial alliances, to find decision-makers within the juvenile justice community who would be supportive of their work. In each city, the faith-based organization found several arms of the juvenile justice system with which it could partner. Juvenile courts and juvenile probation departments have been the most common partners.

The justice community was willing and eager to partner with faith-based organizations for several reasons. First, the faith community has unique credibility with the justice community. Juvenile justice representatives also recognize the ties and legitimacy that congregations have in the neighborhoods they are serving. Many juvenile justice representatives, who are people of faith themselves, have come forward to support the initiatives from within their agencies because they believe in the power of faith to change young lives. In addition, the story of the Boston Ten Point Coalition inspired the law enforcement and justice communities about what such partnerships can accomplish. Police departments and judges in five cities had initiated their own partnerships with local clergy before the demonstration began. In Brooklyn, the District Attorney's Office developed its own faith-based mentoring effort, which recruits mentors from local congregations.

For these reasons, the faith-based nature of the initiative was not a concern for justice representatives. Officials cautioned the faith-community not to proselytize and trusted they would respect these guidelines. Justice representatives also made sure secular alternatives were available for youth who did not want to attend a faith-based program.

Faith-justice partnerships did not produce as many referrals from justice organizations as expected. Only one-third of the youth participating in the faith-based program were referred to the program by a justice agency.

The primary purpose of faith-justice partnerships is to get youth who are in the justice system into a faith-based program that could redirect them. At this point, only one-third of all youth participants come to faith-based programs from the justice system. Only four sites in the demonstration receive more than half of their referrals from the justice community.

There are several reasons for this modest level of referrals. Some justice partners have been reluctant to make significant numbers of referrals until they are convinced of the faith-based programs' capacity to deliver on the services promised. As reported elsewhere (Branch, 2002), many of the young faith-based programs have struggled to implement core services. In addition, the bureaucracy of

the juvenile justice system in several cities has frustrated faith-based organizations. Even when the faith-based program has proven its capacity to serve high-risk youth, justice referrals trickle in slowly. Therefore, faith-based programs have had to invest time and resources in recruiting youth from other sources to fill their programs to capacity.

In summary, the early record on collaborations formed by faith-based organizations has been strong, particularly collaborations among Christian denominations and the collaborations they have formed with the justice community. Several challenges remain, including developing workable partnerships between groups of different faiths and ensuring that the faith-justice collaborations live up to the expectations of both sides.

INTRODUCTION

American youth, particularly those in low-income urban communities, continue to be vulnerable to violence. Homicide is the second leading cause of death to young people between the ages of 15 and 24. Although juvenile crime began to decline in the mid-1990s, two million youth were arrested, and approximately one million were sentenced to probation or residential placement in 1997 (Snyder and Sickmund, 1999). Even more disconcerting is the fact that few strategies and institutions have been found to effectively aid and redirect youth once they come in contact with the juvenile justice system.

Six years ago, Public/Private Ventures (P/PV) began to ask whether America's religious institutions could help youth who were entangled in the justice system. The potential of religious institutions to help high-risk youth became apparent when we learned about an initiative in Boston that was led by a coalition of small to mid-sized African-American churches working with young people who were involved in or associated with criminal activities. Formed in the early 1990s in response to that city's spiraling rates of juvenile violence, the Boston Ten Point Coalition was beginning to receive recognition for its vital role in significantly reducing juvenile crime and homicide in the highly stressed community of Dorchester.

P/PV was attracted by the possibility that the faith community could step into the void—one that few other individuals or institutions seemed willing to fill—by providing these youth with a combination of advocacy in court and programming that serves as an alternative to time in a juvenile detention center.

In fact, there is compelling evidence to suggest that in many poor communities, faith-based institutions are the strongest, most rooted institutions remaining, and often the only institutions with both substantial community support and respect outside of the community.

We spent considerable time examining the Boston Ten Point Coalition's efforts and, in late 1996, began discussions about the possibility of mounting a faith-based initiative that would produce both credible evidence and lessons concerning the capacity, limits and effective practices of faith-based organizations in working with high-risk youth.

The National Faith-Based Initiative for High-Risk Youth

Drawing on key aspects of the experiences of the Boston Ten Point Coalition, P/PV designed an initiative in which faith-based institutions partner with each other and with juvenile justice agencies to work with high-risk youth in order to reduce recidivism and improve their educational and employment outcomes.

The demonstration began operations in late 1998 at seven of the current sites located in Bronx, Cleveland, Denver, Oakland, Philadelphia, San Francisco and Seattle. Programs in Brooklyn, Indianapolis and Los Angeles joined the demonstration in early 2000, while initiatives in Baton Rouge, Detroit, Fresno, Tulsa and Washington, D.C., were added later that year.[1] The 15 programs now participating in the demonstration range in size, geographic location, theological orientation and programmatic strategies. All, however, are committed to a program design that includes four key features.

Two features address central programmatic elements:

1. **A focus on high-risk youth:** Sites agreed to target youth already involved in delinquent or violent activities, or deemed likely to display such behavior by schools, their parents or other community members.

2. **Appropriate programming:** Each site agreed to develop programs that include mentoring, education and employment readiness.

The other two features address organizational partnerships. Collaborations and partnerships are seen as key elements of the program design. This emphasis comes from our observations of the Boston Ten Point Coalition's work, where their ability to form institutional relationships and leverage them on behalf of high-risk youth appeared critical to their success.

3. **Partnerships among faith-based institutions:** Sites were encouraged to include congregations from different faiths and denominations as partners. They were also expected to include small to mid-size churches physically located in the target community and drawing a significant percentage of their membership from community residents.

4. **Partnerships with the justice community:** To strengthen efforts for identifying, recruiting and serving high-risk youth, each site agreed to develop partnerships with juvenile justice and/or law enforcement agencies.

Lead Agencies

A lead agency in each city is charged with organizing and managing the partnerships involved in the initiative. These lead agencies, which range in age from 2 to 82 years old, include very different types of organizations. Two lead agencies are individual congregations that run programs directly out of the church. Both are large Baptist congregations, located in the heart of low-income, high-crime neighborhoods in very different cities: Detroit and Baton Rouge.[2]

The District Attorney's Office has taken the lead in Brooklyn. In 1997, the Brooklyn District Attorney, Charles Hynes, initiated a mentoring program for juvenile offenders, Youth and Congregations in Partnership, which asked the borough's faith-based institutions to adopt a young person and provide ongoing, intensive adult relationships for that young person.

The remaining 12 lead agencies are faith-based nonprofit organizations that represent coalitions of congregations. These faith-based nonprofit organizations range from newly formed agencies created explicitly to serve high-risk youth to older, established organizations that have multi-issue agendas. While these organizations are one step removed from congregations, their faith base is evident in their mission and core values, their ongoing relationships with congregations, and their boards of directors, which are often led by and include ministers.

Among the faith-based nonprofits are an important sub-group; three agencies inspired by the Boston Ten Point Coalition. Agencies in Indianapolis, Tulsa and Washington, D.C., were inspired by and modeled on the experiences of the Boston Ten Point Coalition. Indianapolis and Tulsa are officially part of the National Ten Point Leadership Foundation's (NTLF) network, while the Washington, D.C., site, has adopted 7 of the 10 points put forward in the Coalition's model, but is not an official member of the NTLF. Throughout this report, we refer to these three sites as "the Ten Point sites."

The National Ten Point Leadership Foundation asks member organizations to make a commitment to work with high-risk youth and to implement one of three "points" on their behalf:

- Establish four to five church cluster-collaborations that sponsor Adopt-A-Gang programs;
- Commission missionaries that serve as advocates for youth in the justice system through partnerships with the justice community; and
- Commission evangelists to do street-level evangelism with youth involved in drug trafficking, as well as provide employment training and programming for these youth.

Ten Point Coalition sites must also form collaborations with other congregations and with juvenile justice agencies, and be incorporated as 501(c)3 organizations.

The variety of lead agencies has offered the opportunity to explore how different types of organizations can engage congregations and the juvenile justice system to help high-risk youth. (For a full description of the lead agencies and the programs they provide, see the Appendix. For an overview of the lead agencies, see Table 1.)

Table 1:
Sites and Lead Agencies in the National Faith-Based Initiative for High-Risk Youth

Site Location/ Name of Program	Name of Lead Agency/ Year Established	Mission	Neighborhood/ Citywide	Year High-Risk Youth Initiative Established
Baton Rouge, LA Baton Rouge Walk-Of-Faith Collaboration	Beech Grove Baptist Church	N/A	Neighborhood-based	2001
Bronx, NY BronxConnect	Urban Youth Alliance (1970)	Youth	Neighborhood-based	1998
Brooklyn, NY Youth and Congregations in Partnership	Kings County District Attorney's Office	N/A	Borough-wide*	1997
Cleveland, OH Project Restoration	Clergy United for Juvenile Justice (1997)	High-risk youth	Neighborhood-based	1997
Detroit, MI High-Risk Empower Initiative	Rosedale Park Baptist Church	N/A	Neighborhood-based	1999
Fresno, CA One By One High-Risk Youth Mentoring Initiative	One by One Leadership Foundation (1994)	Multi-issue	Citywide	2000
Indianapolis, IN Indianapolis Ten Point Coalition	Indianapolis Ten Point Coalition (1999)	High-risk youth	Neighborhood-based	1999
Los Angeles, CA Los Angeles GED Initiative	Los Angeles Metropolitan Churches (1994)	Multi-issue	Neighborhood-based	1996
Oakland, CA Building, Equity, Discipline and Respect for Our Community (BEDROC)	Westside Economic Development Corporation (1993)	Multi-issue	Neighborhood-based	1998
Philadelphia, PA Southwest Youth and Family Network of Philadelphia	African-American Interdenominational Ministries (1996)	Multi-issue	Citywide	1998
San Francisco, CA Spiritual Life Program	San Francisco Interfaith Council (1993)	Multi-issue	Citywide	1998
Seattle, WA JOY! Initiative	Church Council of Greater Seattle (1919)	Multi-issue	Citywide	1999
Tulsa, OK Tulsa Ten Point Coalition	Tulsa Ten Point Coalition (1998)	High-risk youth	Neighborhood-based	1996
Washington, D.C. East of the River Clergy, Police, Community Partnership	East of the River Clergy, Police, Community Partnership (1999)	High-risk youth	Neighborhood-based	1996

* The program serves youth throughout Brooklyn, one of the five boroughs of New York City.

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The Focus of this Report

In the years since our initial exploration of the potential of faith institutions to work effectively with high-risk youth, faith-based efforts—especially in such areas as education and crime reduction—have become not only highly visible but also the subject of much interest and debate among policymakers and other leaders in the public, private and nonprofit sectors. These factors have made this initiative particularly timely and brought added importance to generating credible information about the strengths and weaknesses of a faith-based approach to working with high-risk youth.

P/PV's evaluation of its National Faith-Based Initiative for High-Risk Youth is intended to provide that information. In the initial phases, we documented steps taken by the sites as they built and utilized their key partnerships, and examined their early challenges and successes in recruiting youth and implementing programming. This report focuses on one of those issues: developing the partnerships. A companion report examines the issues of youth and programming (Branch, 2002). At this early point in the initiative, we have not examined outcomes for youth who have participated or the costs of programming. We plan to begin those studies in Fall 2002 and report on them in 2003.

The collaborations formed by faith-based organizations are important to follow for several reasons. Congregations are rarely large enough or influential enough to effectively advocate for or deliver social services by themselves. In addition, partnerships with juvenile justice agencies are critical to effectively serve high-risk youth; but at the outset of the demonstration, it was unclear whether the faith and justice communities would be able to bridge their different organizational cultures and their roles to help high-risk youth.

Study Methodology

Our evaluation methodology combines cross-site and case study approaches. Two techniques are used to collect data at all participating sites. The first of these is information collected by P/PV operations staff, who make regular site visits to document developments and provide technical assistance, thus producing data for research purposes as well as for program monitoring. Operations staff also complete quarterly reports that address the initiative's key research questions. Second, P/PV designed a management information system (MIS) that permits sites on a monthly basis to report on key program activities, including participant

enrollment and characteristics, the amount of contact that occurs between the program and participants, program attrition rates, and the attainment of program benchmarks.

In addition to cross-site data collection, the evaluation focuses more closely on the four sites where, in early 2000, a collaboration between the faith and justice communities was in place; the faith-based organizations' commitment to serving youth with juvenile justice involvement appeared strong; and the program was already serving or soon to start serving youth. These sites—Cleveland, Denver, Indianapolis and Los Angeles—were designated as intensive research sites. At each of these, members of the research staff supplemented the cross-site data collection with two site visits between August 2000 and March 2001, when they interviewed key actors in both the juvenile justice and faith communities, observed program activities, shadowed key staff, and interviewed participants.

Structure of the Report

One of our central research questions is whether faith-based organizations can develop the partnerships that are necessary for effectively serving youth involved with the juvenile justice system. This report examines that critical issue. More specifically, it explores these questions:

- Can small faith-based organizations effectively work together?
- How difficult is it for faith-based organizations and juvenile justice agencies to form partnerships?
- Do faith-based organizations and juvenile justice agencies make effective partners?

As the initiative got under way at each site, one of the first challenges facing the lead agencies was to recruit churches and, in some cases, Muslim and Jewish congregations to their coalition. Chapter II examines the efforts made by lead agencies to form these partnerships within the religious community. Chapter III explores the process of forming partnerships with the justice community, relationships which were considered crucial both for referring youth to the program and for providing pastors and program staff with opportunities to advocate for youth within the juvenile justice system. A final chapter offers conclusions about the formation and effectiveness, to date, of the faith and justice partnerships.

Partnerships Within the Faith Community

The successes of the Boston Ten Point Coalition suggested that the capacity to integrate services and work with public agencies grew, at least in part, from the development of collaborations among faith-based institutions. These collaborations were important because, individually, the small to mid-sized congregations that were the focus of the demonstration had limited resources. Partnerships among congregations were necessary to expand their individual capacity to provide programs for high-risk youth.

Small to mid-sized congregations are the focus of the demonstration because early reconnaissance of inner-city churches suggested that these churches would have the strongest ties to the neighborhoods in which the initiative was set. Many of the larger churches are "commuter churches," whose members live elsewhere and drive back into the neighborhoods only on Sundays (Trulear, 2000). It also seemed important to focus on these small to mid-sized congregations because they make up 72 percent of American religious institutions (Hodgkinson and Murray, 1993). These churches, however, have relatively limited resources and collaborations were a strategy to expand churches' capacity to provide programs for high-risk youth.

Therefore, lead agencies were encouraged to develop a collaboration of small to mid-sized congregations to support the initiative. Some of the nonprofit lead agencies began with these coalitions in place and their challenge was to engage existing collaboration members in an initiative directed at high-risk youth.

Others formed collaborations as they developed the high-risk youth initiative. This chapter examines whether small faith-based organizations could effectively work together, and the benefits and challenges of these partnerships.

Why Congregations Joined the Initiative

Across the sites, lead agencies pulled together coalitions of congregations of various Christian denominations that had little or no history of collaborating to address the needs of high-risk youth. These congregations transcended denominational differences and worked together with relatively little difficulty because they shared a common belief that the congregation's mission lies "beyond the walls" of their church buildings.

The number of congregational partners varied in size from 200 to 300 in Cleveland[3] to more typical sites like Tulsa, which intentionally held its membership to nine congregations.

The number of congregations that play an active role in the initiative by supplying volunteers, facilities or leadership was considerably smaller (see Table 2). The small number of active churches occurred, in part, because some lead agencies did not seek broad engagement, but targeted members they thought would be most interested and, because of geographic location, most appropriate for the initiative.

The majority of congregations involved in the initiative are Christian, due in part to the predominance of Christian churches in many of the target communities. Four sites have partners from outside the Christian community. In all four, Islamic groups partner; in three sites, Jewish groups are also involved. In one, a Buddhist, a Hindu and a Bahai group are members of the lead organization, but none is actively involved in the high-risk youth initiative and we briefly discuss the reasons for this later in this chapter.

Among the Christian congregations, denominational affiliation did not predict which congregations would choose to join the initiative. The collaborations include Christian churches from a variety of denominations. Partners include Baptist, Pentecostal, United Methodist, A.M.E., Apostolic, Assemblies of God, Lutheran, Unity, Church of God in Christ, Seventh Day Adventist, Presbyterian, Christian Scientist, Episcopalian, Catholic and non-denominational congregations.

Table 2:
Congregational Partners

Site	Number of Congregations in High-Risk Youth Initiative	Number of Congregations in an Active Role	Include Religious Groups other than Christian?
Churches			
Baton Rouge	8	8	No
Detroit	1	1	No
DA's Office			
Brooklyn	59	59	Muslim, Jewish
Faith-Based Nonprofit			
Bronx	8	8	No
Cleveland	200-300	4	Muslim
Denver	46	2	No
Fresno	4	4	No
Indianapolis	35	8-10	No
Los Angeles	40+	4	No
Oakland	6, plus 2 ministerial alliances	4	No
Philadelphia	12	9	No
San Francisco	11	1	Muslim, Jewish, Hindu, Buddhist, Bahai
Seattle	8	3	Muslim, Jewish
Tulsa	9	9	No
Washington, D.C.	21	3	No

Although denomination does not distinguish congregations that joined from those that did not, there are other internal and external factors that did. We examine them below.

The Importance of Mission

Compassionate outreach to those in need is a tenet of most of the world's religions. However, the degree to which sects, denominations and individual congregations emphasize this tenet varies. In the National Faith-Based Initiative for High-Risk Youth (NFBI), congregations that prioritize social outreach were more likely to participate in the high-risk youth initiative, and a common commitment to a social mission helped congregations transcend their denominational differences and collaborate effectively.[4]

Repeatedly, pastors involved in the initiative said that they felt their faith called them to move beyond the "walls of their church" and respond to the

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world outside. One minister stated that "the mission fields are now in the courtrooms." Another said, "My idea of church is not just come Sunday morning and deal with your own [family]...My thing is outreach." A third explained his motivation this way:

> *I think the church is called prophetically to live in the conditions around it, and it needs to engage at every level that it can. It's not about bringing people to Christ; it's about a mind set for engagement. Jesus didn't engage people around him by saying, "Do you believe in God?" It was by helping people. Jesus came to help people out of benevolence. The church should create an environment where it can be benevolent...How do we create an environment where churches move beyond the walls of the church?*

Another pastor said:

> *The fact that the church is out on the streets...has caused a stir in the community. This is a new paradigm for the ministry, because the traditional view is one where most of it stays within the four walls of the church.*[5]

In most cases, lead agencies invited congregations that had a long-standing commitment to social outreach to join the collaboration. However, lead agencies also reached out to congregations without an obvious social mission. In some instances, they succeeded in bringing them on board, but this often required working to change their orientation toward social outreach. For example, in Los Angeles, Los Angeles Metropolitan Churches' (LAM) community organizers worked with congregations over time to help them build a theological and scriptural argument for their involvement in local politics. Said one organizer, "Talking simply about public policy doesn't do; we have to put it in a biblical context. But when we can do that, they will move against all odds." In Indianapolis, a small group of pastors that eventually created the Indianapolis Ten Point Coalition were influenced by meetings sponsored by the Polis Center at Purdue University, in which they were encouraged to begin thinking about how the church could become more involved in its community. Thus, it might be possible to influence congregations that do not naturally engage in social outreach. Regardless of when and how the congregation develops an orientation toward social ministry, having this common mission is important for collaboration building.

Concern for High-Risk Youth

In six cities, the leading pastor has current or previous experience working as a chaplain in a prison or juvenile detention facility. The experience of a lead pastor in dealing with the justice system was important in garnering the trust and confidence of other pastors to enter an arena in which they were unfamiliar. For example, in Cleveland, the well-respected chaplain of the county detention facility, who is also the pastor of a church in the targeted 5th Police District, convened pastors from around the area and garnered support from several of the city's ministerial alliances that had not previously worked together. In Baton Rouge, the leading pastor, a prison chaplain, was able to bring seven pastors from other congregations in the community to the collaboration board.

The religious leaders of the high-risk youth initiatives also shared a common concern about juveniles, namely alarm about increasing juvenile crime rates and tough sentencing policies that entangled many juveniles in the justice system at young ages. Many ministers have been asked, on occasion, to write letters for or speak on behalf of a young person in court. Through these experiences, they noticed a great deal of discretion in the way that youth are treated by the juvenile court system. They observed that in the absence of an adult advocate youth receive more severe punishment. The ministers believe that they and other adults with credibility in the community can influence the court toward more benevolent treatment. Thus, they see a great need for involvement in the lives of young people involved in the justice system and a great opportunity to make a difference through their presence and advocacy.

In addition, many pastors see the holes in their congregations left by the large number of incarcerated young men and women in their communities. Many of the urban pastors with whom we met know individuals or the families of individuals who have been incarcerated, and they feel a heightened responsibility to reach out to them. They are also aware of the increasing number of formerly incarcerated individuals returning to their communities, looking for opportunities to start over. They feel they can provide a service to these individuals by helping them connect with a community that cares for them and with resources that can enable them to become productive citizens.

What Helped or Hindered Partnerships Among Congregations

A congregation's decision to become involved in the initiative rested not only on its own internal vision and mission, but on the local leadership of the initiative. Congregations were quicker to respond to the invitation of other ministers, particularly ministers from the same neighborhood. Several lead agencies experienced some challenges in forming partnerships with congregations in target neighborhoods because they were not based there and had no pre-existing relationships with those neighborhoods.[6] Over time, they found strategies to overcome this challenge.

Lead Agencies Based in the Target Community Had Advantages in Forming Partnerships

Leadership of the initiative, in nine of the sites, came from a congregation or organization based in the neighborhoods targeted by the demonstration. These organizations formed larger and more collaborative groups of congregations from the target community than did those lead agencies with a citywide focus.[7]

At all nine of these sites, there is one religious leader—a pastor, chaplain or community organizer—who has credibility with other pastors and a network of relationships that play a key role in bringing congregations together. For example, in Indianapolis, the Rev. Charles Harrison was able to convene a group of nine pastors from the United Northwest Area of Indianapolis to launch the Indianapolis Ten Point Coalition (ITPC). Collaboration members credited Rev. Harrison's leadership with launching the initiative and Rev. Harrison remains chair of the ITPC board of directors.

Neighborhood-based organizations have also adopted a more collaborative approach to engaging congregations. They have created a significant leadership role for the pastors of their most active congregations. The Ten Point model, which emphasizes four to five church clusters leading the initiative, relies most heavily on pastors for leadership. The ministers who serve on the boards of directors for the Ten Point sites are deeply committed to the initiative and serve as its public face.

Citywide Agencies Faced Challenges in Developing Local Partnerships

Six lead agencies in the demonstration are not based in the target community and faced a particular set of challenges in developing congregational partnerships. These include the Brooklyn District Attorney's Office and five intermediary organizations in Seattle, San Francisco, Fresno, Philadelphia and Denver. The intermediary organizations seemed well positioned, at least theoretically, to develop partnerships with congregations. As organizations working with and for congregations, they had pre-existing relationships with congregations throughout the city. However, most of their member churches are "commuter churches," whose members live elsewhere or they are not based in the target communities. Even the Church Council of Greater Seattle, the oldest and largest intermediary, faced this challenge because its membership base of more than 500 institutions does not include religious organizations in the initiative's target neighborhoods. The Fresno Leadership Foundation, African-American Interdenominational Ministries in Philadelphia and the Metro Denver Black Church Initiative did have some prior relationships with congregations in the target neighborhoods, but those relationships were either informal or not centered on serving high-risk youth.

All these lead agencies needed to engage congregations from the target neighborhoods in the high-risk youth initiative so they could provide a local facility for programming, establish themselves as a legitimate presence and recruit volunteers from the congregations. Tension about the direction and implementation of the initiative as well as the distribution of funds was evident in their relationships with congregations, even when the congregations were engaged in the initiative.

For example, African-American Interdenominational Ministries (AAIM) in Philadelphia faced a wary and organized Southwest Philadelphia community as it set out to develop a collaboration for high-risk youth. Community leaders reported that, in the past, outside groups had received funds to provide services in the community on a short-term basis and then left once funds dried up, leaving no tangible benefit to the community. Overcoming this distrust and earning the community's buy-in was a time-consuming process for AAIM. It spent the first two years of the initiative building relationships with key pastors and other community and social service leaders to bring them to the table to plan and design the initiative. These key leaders then helped engage other leaders and together they formed the Southwest Youth and Family Network. Their patience and diligence paid off: the network is an active body with more than 60 members, including congregations, local social service agencies, justice partners and

politicians. Its formation was facilitated by AAIM's early pledge that the initiative would be community owned and that the lead role in the initiative would eventually be transferred to a church in the southwest section of the city. In addition, AAIM distributed some of the initiative's funding to agencies in the collaboration through contracts to provide services.

For two lead agencies, engaging congregations was complicated by the fact that the lead agencies are predominantly white organizations and the target neighborhoods are communities of color. The racial differences may have played a part in the difficulty the organizations experienced in gaining the trust of pastors in these communities. Racial differences in one site were also coupled with theological differences concerning female pastors and homosexuality, which resulted in tensions between a more theologically liberal, white organization and some theologically conservative African-American congregations.[8] The sites attempted to address at least the racial barrier by partnering with other organizations that could introduce them to the community or hiring individuals with prior relationships with pastors in the neighborhood the initiative was targeting.

As the only secular lead agency in the demonstration, the Brooklyn District Attorney's Office also found it challenging to recruit congregations to the Youth and Congregations in Partnership program. The District Attorney's Office found that it needed to devote a significant amount of resources to the effort in order to be successful. It floods congregations with mass mailings and follows up on the mailings with personal phone calls from the Assistant District Attorney heading the juvenile crimes division, who offers to attend religious services and make appeals for mentors at the services. The office also maintains an extensive database, with customized software, in which it logs all contacts with congregations. Finally, it is persistent with congregations that do not respond the first time: the office has pursued congregations for a year or more before they agreed to participate in the program.

Through devoting significant human and financial resources to a persistent and organized recruitment effort, the District Attorney's Office has been successful in recruiting congregations. The site now has partnerships with 59 congregations, predominantly Christian but including Jewish and Muslim as well.

Interfaith Partnerships Proved Challenging

While Christian churches were able to work well together, they struggled to partner with other faith groups. While Islamic, Jewish and Christian groups

could rally around a common goal to help their communities, this common ground was not enough to help the groups integrate their services and work together over a long period of time. In the five sites where Islamic or Jewish groups were members of the collaboration, they tended to play marginal roles. In one instance where the Islamic community was invited to be equal partners, significant tensions emerged. We observed that the resources, experiences and professional networks that the Islamic partners brought to the initiative were underutilized, and many Muslim supporters eventually left the initiative. In another city, we heard that Christian pastors threatened to leave the collaboration if mentors were recruited from the Islamic community. While most Christian pastors we met could transcend Christian denominational differences, many continued to feel uncomfortable partnering with non-Christian congregations.

THE ROLE OF CONGREGATIONS

How have partnerships with congregations contributed to the high-risk youth initiative? Relationships with the small to mid-sized congregations have provided a number of benefits to the initiative, particularly for the newer lead agencies that are in the process of developing the nonprofit agency's internal systems. Through the resources of partner congregations, lead agencies have been able to claim a constituency of member institutions that facilitate public partnerships. In addition, small to mid-sized congregations have been willing to share their facilities, although the buildings occasionally have limitations. Finally, congregations have provided volunteers to the initiative, but not to the extent hoped.

Strength in Numbers

The ease with which faith-based organizations formed justice partnerships—a finding that will be discussed in the next chapter—was due in part to the collaborations first established among faith-based organizations. Justice representatives stated that it is more productive for them to meet with a group that enables them to reach a large segment of the city at one time. As a police officer in one city said, it is more appealing for the justice community to form one partnership with a coalition of churches rather than a number of partnerships with individual congregations.

The two sites led by individual churches did not form congregational collaborations at the outset of the initiative. Consequently, they found juvenile justice relationships more difficult to form and required aid from P/PV in their efforts.

One such church found that its leadership of the high-risk youth collaborative was questioned by justice and social service agencies until it had recruited other congregations to the initiative.

Two sites have demonstrated another advantage of congregational collaborations: the ability to influence local policies and systems that affect high-risk youth. One site, Oakland, has organized political actions at the city level, while Los Angeles Metropolitan Churches (LAM) has conducted campaigns on both the city and state levels. These sites have successfully attracted the attention and cooperation of elected officials, such as the District Attorney and the systems that deal with young people, including probation and the schools. LAM, through mobilizing its constituency of 40 congregations, was successful in passing statewide legislation in California, requiring that all non-violent offenders without a high school degree earn a GED as a condition of their probation.

Facilities

Congregations also offer facilities. All but four sites use congregational facilities for their programs. The lead agencies that do not use congregational facilities use their own building, schools or other community facilities. Six sites run programs in a variety of locations, including churches and their own facilities.

Small to mid-sized churches have been able to provide space for classes, meetings, programs and offices. The Oakland site was also able to provide office space for probation officers in one of their churches. Church office space enables probation officers to more easily access youth while allowing the church to strengthen its relationship with the probation officer. A church in Los Angeles, KRST Unity Center, has allowed the use of its facility for an alternative school. The availability of the church space in this community saved the school, which had been evicted from its previous home in the middle of the school year.

However, the readiness of the church building for programming varied. Some congregations had ample and modern program space—typically, congregations that were larger or had middle-income commuter congregations. Other congregations had buildings with limited space and in need of repair or upgrading. Three sites experienced limitations as they attempted to offer programming through small to mid-sized congregations in low-income communities. LAM found that the facilities of a number of its churches required upgrading of electrical wiring before computer classes could be offered. The facility used by the Los Angeles alternative school similarly required improvements to its structure

before it met state codes for accreditation. Philadelphia and Fresno found congregational spaces too small to host programs for the number of youth they sought to serve. Philadelphia resolved the issue by offering the program at additional times so that participants could be divided into two groups. Fresno identified an alternate location for programming.

The facilities of congregations have been useful, then, for general purposes. However, lead agencies should be aware that facilities of small to midsize congregations might require some upgrading before they can host more demanding programs.

Volunteer Involvement

The most significant role that congregations have been asked to play has been providing volunteers. The faith-based partnerships have led to the involvement of congregation members in a variety of ways, including tutoring and mentoring, although not always in the numbers desired or needed. At the Ten Point sites, volunteers are also engaged in weekly, late-night outreach on the streets where young men and women hang out.

Ten Point street outreach efforts generate significant volunteer interest. The volunteers gather in groups and walk the streets of designated neighborhoods, passing out information about the services their coalition provides, as well as engaging in conversations with young people about their needs and circumstances. Clergy wear ministerial collars and volunteers wear t-shirts that reflect their affiliation with a religious institution: their presence on these street corners late at night attracts attention. Often, they ask the people they meet if they can pray with, or for, them. On other occasions, they invite individuals to their church, and we observed direct evangelism in two instances.[9]

Through street outreach, congregational members make contact with individuals hanging out or walking the streets late at night. At several sites, it is primarily male congregants who engage in these outreach activities. In Indianapolis, women and men who do not wish to "walk" are invited to come to the church and pray for the outreach team during the time they are on the streets. The outreach team rejoins their "prayer warriors" after the walk for hospitality and closing prayers.

While the Ten Point sites have been successful in engaging volunteers for outreach, there has been difficulty across all of the sites in recruiting volunteers for what was envisioned as their primary role—serving as mentors for high-risk

youth. At the end of the first year of the demonstration, only 5 of the 13 sites that were seeking mentors had recruited more than 20 volunteers. Even in these five sites, more mentors were needed to make appropriate mentor-mentee matches or replace mentors who left the program. Mentoring programs of all kinds struggle to recruit a sufficient number of volunteers, but early in the initiative it was hoped that congregants of partner churches would provide a fertile source of mentors. This recruitment, however, has been challenging—in part because of the fear many congregation members have about working with high-risk youth. One pastor explained, "People want a safe place to come and worship," and community involvement, particularly with high-risk youth, jeopardizes their sense of safety. Another spoke in more detail about the fears of congregation members who commute to church from other neighborhoods:

> *How widespread is the support in the congregations? It varies from church to church. Some churches have lots; and in others, it's small. It's the challenge of pastors—since many members don't live in the neighborhood, they don't see it [working with high-risk youth] as their problem. They don't have a sense of belonging [to the neighborhood]... There is some fear, too. They are afraid of the young people. They don't mind driving in and attending the church, but there is fear of getting involved—fear of welcoming young people and others with open arms.*

In some cases, pastors addressed this issue directly with their congregations. As one pastor said, "Once you explain what this is about, being a mentor, educating them, then it becomes easier [to get the congregation involved]."

While fear of involvement with high-risk youth may have been a significant reason why members of congregations were not motivated to become engaged in the initiative, other reasons also contributed, including the way in which the program is organized within each congregation. In most sites, pastors serve as the primary contact for the church and relay information about volunteer opportunities to the rest of the congregation. Pastors told us that their congregations are not always aware of what is happening in the initiative. They seem to communicate about it with church members only when there is a specific need for volunteer support. Thus, congregation members may not feel connected to the goals of the initiative and to their church's role in ways that might have helped them feel a greater commitment and motivation to volunteer. Finally, volunteer recruitment and retention takes significant organizational resources, and many of

the new agencies were not yet equipped to aggressively recruit mentors or to screen, train and support them once they were recruited. Research in the second year of the demonstration will focus on volunteerism and trying to understand more clearly some of the successes and challenges sites face in tapping into this asset of congregations.

Summary

As this chapter has discussed, congregations play an important role in the high-risk youth initiative and the ability of lead agencies to tap congregational resources contributes to their capacity to successfully serve high-risk youth. Congregations can offer facilities and volunteers as well as strengthen the lead agency's position with juvenile justice agencies.

Inter-denominational and predominantly Christian groups of congregations have been brought together to participate in the National Faith-Based Initiative for High-Risk Youth. These partnerships, once formed, have been relatively problem free. However, some challenges were initially experienced in identifying congregations interested in working with high-risk youth. Congregations chose not to participate because they did not see a ministry to high-risk youth as appropriate for their churches or had some reluctance about working exclusively with this population. The congregations that joined were united in their belief that the congregation's mission lay outside the walls of the church and in their interest or experience in working with high-risk youth. In addition, lead agencies based in the neighborhoods on which the initiative was focused had an advantage in involving congregations. Their partnerships formed more quickly and were clearly centered on high-risk youth. Lead agencies that were based outside of the neighborhood were eventually able to develop relationships with local congregations but found the process to be slower.

Congregations worked together without significant difficulties. It seems, however, that engaging a pastor does not automatically translate into significant congregational involvement. A number of sites are struggling to recruit mentors, at least in part because of the high-risk characteristics of the population being served. We will continue to follow this issue as the programs develop.

Partnering With the Justice Community

Partnering with juvenile justice agencies was another key element of the demonstration based on P/PV's observations of the Boston Ten Point Coalition, whose partnerships with the justice community enabled them to influence the decisions which police, probation and the juvenile courts made about youth from the Dorchester neighborhood. It was hoped that, in the demonstration sites, these partnerships could provide a bridge between poor, minority neighborhoods and the justice community, which historically has not always been perceived as an ally. The partnerships may also bridge political differences and disparate attitudes about the most effective approaches for dealing with high-risk youth. In Boston, for example, the Ten Point Coalition had demonstrated reconciliation of often-conflicting points of view about whether offending youth should or should not be incarcerated. The coalition worked with law enforcement to arrest the more serious youthful offenders while, at the same time, negotiating the opportunity to provide support to less serious offenders, helping them avoid incarceration.

Even before their involvement in the demonstration, eight of the faith-based organizations had begun to work with high-risk youth and to form partnerships with the juvenile justice system in order to be effective. The organizations that had not formed justice partnerships were encouraged to do so once they joined the demonstration and launched their high-risk youth projects. This chapter examines how those partnerships were formed, the roles played by the justice partners and faith-based organizations, and their challenges and successes.

The Mutual Benefits of Partnership

In almost all the cities, justice agencies are a willing and eager partner. In fact, in six instances, the justice community initiated the partnerships. For the faith-based institutions, partnerships with juvenile justice and law enforcement agencies provided important benefits. The justice system provided referrals of youth fitting the high-risk criterion—young people who were involved with the justice system. It could also mandate youth's participation as an alternative to incarceration.

The justice community also envisioned benefits from a relationship with the faith community. Interestingly, although tougher sentencing for juveniles has received increasing public support, some law enforcement and justice representatives involved in the National Faith-Based Initiative for High-Risk Youth (NFBI) are eager for alternatives to incarceration.[10] From the justice community's perspective, faith-based institutions have unique and significant assets in working with high-risk youth. The justice representatives with whom we spoke were eager to tap into those assets.

Most important, perhaps, is the fact that, in some low-income urban neighborhoods, churches are among the few institutions that have maintained a presence and continue to have legitimate ties to the community. Law enforcement agencies look at this kind of legitimacy in many minority communities and feel they can gain through their partnerships with local churches. As one judge stated:

> *There is a relationship between the faith community and the black community that is hard to establish through other means...Most kids belong to a church, as do their families.*

And a police captain explained:

> *It does add credibility to have someone from a faith-based group, a Muslim or Christian or whatever...Between police and ministers, the ministers would have the edge as far as being trusted [by the community].*

As neighborhood-based institutions, churches may also have more consistent presence in a young person's daily life. One judge said that she sought to recruit mentors from churches because what is needed is matching youth with neighbors and "getting [the youth] invested in their communities." She sees churches as a vehicle through which to do this. In addition, in some sites, the neighborhood ties of faith-based institutions have allowed them to obtain information

about homicides and other criminal activity that they have shared with law enforcement, enabling the police to be more effective in reducing crime in those neighborhoods.

Finally, some law enforcement officials feel that the uniquely faith-based character of the initiative will be influential with youth. One public defender explained, "As a person of faith, I believe in that. When all other avenues don't work, I believe in faith-based institutions." A judge stated that the principles youth could learn through faith-based programs are "good social living principles that all kids need."

A Range of Partners in the Justice Community

In forming partnerships, faith-based organizations did not focus narrowly on one segment of the justice community. Sites chose the entities that seemed appropriate in their local context and in keeping with their project's particular goals. These entities include police departments, juvenile courts and probation departments, juvenile detention facilities, and district attorneys' offices. In sites that had young adult participants, such as Los Angeles, the public defender's office is also a critical partner.

Table 3 identifies each site's primary partners in this area. In some cases, choices of justice partners depended on who took leadership roles in designing and implementing the initiative. In four of the sites where juvenile detention facilities are a primary partner, chaplains for the detention centers have been integrally involved in planning and leading the initiative. In three of the sites where juvenile courts are key partners, judges took a leadership role in reaching out to the faith community to find alternatives for young people appearing before the court.

Police departments are partners in six of the sites, including all of the Ten Point sites. These partnerships were the most delicate to negotiate. The faith-based institutions have expressed concern about being perceived by the community as too closely connected to the police and thereby losing their local legitimacy. This concern did not arise in partnerships with the courts or probation departments, but was unique to partnering with the police. Sites have managed these relationships by being careful about when and where they are seen in public with the police; for example, they avoid being present when arrests are made.

Table 3:
Partnerships with the Justice Community

Site	Police Department	Juvenile Court/ Probation Department	Juvenile Detention Facility	District Attorney's Office	Public Defender's Office
Churches					
Baton Rouge		●			
Detroit			●	●	
DA's Office					
Brooklyn		●	●	●	●
Faith-Based Nonprofit Organizations					
Bronx	●	●		●	●
Cleveland	●	●	●	●	●
Denver		●	●	●	
Indianapolis	●	●	●	●	●
Fresno		●			
Los Angeles		●		●	●
Oakland	●	●			
Philadelphia	●	●	●	●	●
San Francisco		●	●		
Seattle		●	●		
Tulsa	●	●	●		
Washington, D.C.	●	●			

The probation department has been a significant partner in almost all the sites. In many cases, referrals to the faith-based programs initiated by the police or the courts go through the probation office, which can then mandate and monitor youth's participation. In several cities, the probation department assigned specific officers whose primary function is to work with the program. In Cleveland, for example, the chief probation officer is the liaison between his office and the program's lead agency. In other cities, the probation department plays a similarly significant role, monitoring referrals to the programs and working with program staff when mandated youth are not attending.

District Attorneys' Offices are partners in seven of the cities. In Denver, for example, the District Attorney's diversionary programs are a source of referrals for the faith-based project. Public defenders, the U.S. Attorneys and the Sheriff's Department have also been brought to the table in several cities.

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Forming the Partnerships

In most of the demonstration sites, the high-risk youth initiative inspired a city's first partnership between the faith and justice communities. There were some barriers to, and risks involved in, forming these partnerships; and at many sites, local politics proved to be an important factor in determining what the barriers and supports would be to the formation of partnerships.

Initial Barriers and Concerns

While sites have successfully created partnerships with the justice community, a number of them initially had issues to resolve. In some cases, lead agencies lacked knowledge about the juvenile justice system and thus found they were not taken seriously when they approached a justice agency, particularly if they did not have name recognition or a strong "champion" when making their early contacts.

A different kind of barrier was the justice community's concern about violating confidentiality. For example, one site found initial support at the highest levels, but police officers on the ground were concerned that, instead of helping, ministers might share confidential information and hinder investigations. In an effort to pierce this barrier, the site built relationships with district police officers by, for example, inviting them for meals and getting to know them on a personal basis. In addition, as the police officers gained experience working with the ministers, they came to see them as assets at the crime scene as they comforted community members and gathered information that helped solve crimes.

But while many sites have been able to work through concerns about confidentiality and trust, and now even have access to juvenile justice records of youth who have been referred to them, a larger barrier to effective partnerships remains in place in at least three sites. In those cases, concerns remain about the faith-based programs' capacity to serve high-risk youth. As a result, justice partners in these cities have initially been very slow to refer youth to the programs because, once referrals are made, the judge's reputation—and, potentially, the safety of the community—are on the line. In response, these sites have continued to talk with the justice partners and work to improve their programs and demonstrate their capacity to serve youth.

Concern about the separation of church and state did not emerge as a barrier to forming partnerships. While mindful of the issue, justice partners, including

judges and attorneys, were relatively untroubled by it. They were careful to ensure that referred or mandated youth have access to secular alternatives and did ask faith-based partners to be conscious of the extent to which they brought faith into presentations and programs. Nonetheless, they did not attempt to extinguish the religious identity of their partners. The Assistant U.S. Attorney in one city told her colleagues, "You can't expect ministers to leave it [talk about God] out." But she also added that she believes the faith-based organization had been conscientious "about not crossing the line into proselytizing." Our research in other sites confirms her observation (Branch, 2002).

How the Partnerships Were Initiated

Across the sites, several strategies were used in building relationships with the justice community. In general, these seemed to center on finding individuals within the justice community who were concerned about doing more for high-risk youth and would be able to recognize what the faith-based organizations had to offer. At six sites, these strategies were unnecessary because the justice community initiated the effort to form partnerships.

Tapping into Networks

In developing justice partnerships, a number of lead agencies found members of the justice community in their pews. At some sites, ministers and lead agency staff called on police or probation officers within their congregations to help develop relationships with justice agencies. In other cases, lead agency staff called on individuals within juvenile justice agencies whom they knew to be Christian or Muslim and appealed to them on the basis of their common identity and values. This was particularly effective in Fresno, where a prayer network that had existed for several years invited people who were working in public institutions to come together and pray for the city. The Fresno Leadership Foundation, the lead agency, had developed from this network and, thus, had informal relationships throughout city agencies that allowed it to quickly establish formal partnerships.

Ministerial alliances also proved helpful to some sites in gaining access to the justice system. The site that experienced the most difficulty in accessing the District Attorney's Office finally did so by joining a local ministerial group and offering to organize its Sub-Committee on Youth and Justice. This put them in a position of visibility with regard to youth issues and connected them to a more powerful congregational group and a network of relationships that included the District Attorney's Office.

The Role of "Champions"

Sites also relied on the presence of a "champion," an individual with legitimacy in the justice community who brokered the relationship with the faith community. The two leaders of the initiative in Denver both had extensive juvenile justice contacts that generated trust among representatives who might otherwise have been skeptical. In Indianapolis, the Assistant U.S. Attorney became an early champion and was in a position to invite the Ten Point Coalition to join the Indianapolis Violence Reduction Partnership, a comprehensive and active network of law enforcement agencies. Indianapolis also benefited because a foundation for cooperation between the faith and justice communities had been laid earlier by the city's Mayor, Stephen Goldsmith, who had worked with churches to provide summer and after-school programs for youth through his Front Porch Alliance initiative. Having the Mayor's support from the beginning helped open doors to the law enforcement community.

The Justice Community Approaches the Faith Community

In at least six sites, judges and other individuals in the justice community, inspired by the successes of the Boston Ten Point Coalition, were responsible for initiating the partnerships. In Washington, D.C., the Chief of Police organized a meeting of local ministers to discuss the possibility of creating a partnership similar to the Boston Ten Point Coalition. In Brooklyn, the District Attorney's Office developed a mentoring program that relies on congregational partnerships to generate volunteers. And in other cities, judges working with juveniles reached out to the faith community and succeeded in gaining its cooperation.

The Significance of Local Context

Pre-existing local conditions proved to be significant in the development of partnerships with the justice community. Data collected in three of the intensive research sites illustrate how these conditions can vary across cities. In two cities, pre-existing formal collaborations among justice organizations facilitated relationships between the faith-based organizations and a large range of justice and law enforcement agencies and offices. In addition, because those agencies had already gone through the experience of learning to cooperate with each other, it was easier for them to form partnerships with the faith community.

The Indianapolis Ten Point Coalition (ITPC) is the site with the greatest network of law enforcement connections, spanning local police captains and county, state and even federal law enforcement agencies. The formation of these partnerships was made easier by the organization of the law enforcement

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community in Indianapolis through the Indianapolis Violence Reduction Partnership (IVRP), which had been established by a federal initiative that aimed to connect federal and local law enforcement efforts. The IVRP task force meets bi-weekly, bringing together all levels of Indianapolis law enforcement to share information and discuss specific issues in the city. The ITPC was brought into this partnership as a community representative and, through its presence at the table, has access to the entire law enforcement community.

The same is true in Denver, where the Metro Denver Black Church's Isaiah Project was able to enter a well-organized juvenile justice community, the Juvenile Justice Integrative Treatment Network (JJITN), which includes all governmental and nonprofit agencies that work with juvenile offenders and their families. JJITN has a central intake center, the Community Assessment Center (CAC), through which youth involved in the justice system are assessed. The CAC then makes referrals to the network of approximately 38 social service agencies. As a member of a network, the Isaiah Project receives referrals to its programs.

In Los Angeles, however, the local context of law enforcement placed some constraints on potential partnerships. Highly publicized problems in the police department have led to heightened community distrust of the police, creating a less than ideal context for community-police partnerships. As a result, Los Angeles Metropolitan Churches has chosen not to partner with the police, but has focused on other segments of the justice community, including the District Attorney's Office, the public defender's office and the probation department.

The formation of justice partnerships occurred in a variety of ways, and sites learned along the way what approaches were appropriate and necessary in their local environments. Once the partnerships were established, sites turned to how they should be structured and to what extent they could be brought to bear on the lives of youth.

Working Together: Sharing Decision-Making and Authority

While the initial formation of partnerships between the faith and justice communities was relatively easy, the development and utilization of these partnerships was more challenging. The partnerships vary in the extent to which they are currently being leveraged to help youth. In the best examples, the faith community has engaged its justice partners in planning and decision-making, and there is extensive cooperation among partners. In the weaker partnerships, sites rely on their justice partners only for the referrals of youth to their programs.

This section examines the broader aspects of sites' partnerships with the justice community: the extent to which they engage in cooperative planning and decision-making, and the reasons why some sites have been able to develop fuller relationships than other sites. The final section of this chapter describes the benefits, or potential benefits, of the partnerships.

Governance Boards and Shared Decision-Making

Most of the faith-based organizations have invited their justice partners to assume advisory or decision-making roles in the initiative through membership on boards created at all but one of the sites (see Table 4). Boards of directors typically meet monthly. At the sites where justice partners are members of active, decision-making boards, they are able to contribute the justice system's perspective on strategic planning as well as to report any problems experienced in the referral process. This type of participation is greatest at the Ten Point sites. Police department representatives sit on the boards of the Tulsa Ten Point Coalition and the Washington, D.C., East of the River Clergy, Police, Community Partnership, while the head of the Marion County Justice Agency sits on the board of the Indianapolis Ten Point Coalition.

Justice Partnerships and Shared Decision-Making

The segments of the justice community with which the faith-based organizations chose to partner have also influenced the extent to which faith and justice partnerships have resulted in shared decision-making about the initiative.

Table 4:
The Role and Composition of Boards

Site	Board's Role is:		Board is Composed of Members from:	
	Decision-Making	Advisory	Faith-Based Organizations	Justice Community
Churches				
Baton Rouge		o	o	o
Detroit		o	o	o
DA's Office				
Brooklyn[a]	N/A	N/A	N/A	N/A
Faith-Based Nonprofit Organizations				
Bronx	o		o	
Cleveland		o	o	o
Denver[b]		o	o	
Fresno		o	o	o
Indianapolis	o		o	o
Los Angeles	o		o	o
Oakland		o	o	
Philadelphia[c]		o	o	o
San Francisco	o		o	
Seattle	o		o	o
Washington, D.C.	o		o	o

[a] Brooklyn has not yet developed a governance or advisory board.

[b] In Denver, the lead agency's Board of Directors serves as the oversight body for the Isaiah Project for high-risk youth. There is no separate board for the initiative.

[c] While the Philadelphia board technically serves in an advisory capacity, it often functions as a decision-making body.

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Of the arms of the justice system—police, probation, juvenile courts, District Attorney's Offices—involved in the NFBI, partnerships with police and probation departments have been very collegial: these departments appreciate what the faith-based organizations can provide in the way of crisis intervention, case management and support for individuals. However, when a juvenile court or a District Attorney is involved, the faith-based institution may face higher expectations. Judges mandating youth to attend faith-based mentoring programs are concerned about the quality of programs because they are placing their own reputations on the line. They have tended to want to maintain control of the program when there is any doubt regarding the faith-based institution's ability to follow through. In one city, for example, a judge was concerned that the mentoring program of a faith-based institution was not able to recruit enough mentors. The faith-based institution was relatively new and still developing its infrastructure. It was also embroiled in political controversies with other religious institutions in the city, which hindered its ability to work with certain churches to recruit mentors. The judge decided to run the program through her probation department because it would be able to approach a greater number of congregations and require that each congregation recruit the requisite number of mentors before being considered a partner.

The District Attorney's Office represents the lead law enforcement agency in Brooklyn and has assumed leadership. The District Attorney's Office has only recently begun to create an advisory board, whose congregational members will be able to give input regarding the direction of the initiative. Nonetheless, the office has been successful in securing significant congregational involvement and has effectively served high-risk youth without that level of advisory participation.

The only instance in which the District Attorney's Office has entered into a mutual partnership with the faith community has been in Los Angeles. There, Los Angeles Metropolitan Churches' (LAM) background in community organizing and development of a power base among congregations in south-central Los Angeles has enabled the faith community to make its agenda part of the justice community's agenda. LAM was able to win an agreement with the District Attorney to author and champion the statewide GED legislation. After the legislation was enacted, the Los Angeles District Attorney's Office convened an implementation committee that included the public defender's office, the probation department, the school district and LAM. As the only representative of the faith community on the collaborative GED board, LAM's role was described by one justice partner as "the driving force" and "the glue that is holding the whole

thing together." Having an organized group of congregations clear about its own agenda prior to approaching the justice community is an important factor if the partners are going to share power and authority at this level.

What the Partnerships are Accomplishing

Beyond collaboration on setting priorities and planning, the partnerships between the faith and justice communities are intended to address the particular needs of youth involved with the juvenile justice system. The sites vary greatly in the ways, and the extent to which, they use the justice partnerships for this purpose. In part, this variation results from the particular elements of the justice system with which each site has the strongest partnerships.

Bringing High-Risk Youth into the Program

The justice community has information about, access to and power over high-risk youth, and the most important and obvious reason that faith-based lead agencies partner with it is to connect with those youth. Although all the sites have established a referral process with the justice community, only four sites received more than half their referrals from it.

Referrals from the justice community are low for several reasons. First, it expects the faith-based initiatives to prove their capacity to work with high-risk youth before making a significant number of referrals. Also, justice agencies in some cities are fragmented and bureaucratic and, consequently, high-level support from one individual or department does not necessarily translate into referrals. For example, LAM's GED initiative is backed by statewide legislation mandating that all non-violent offenders without a high school diploma receive a GED as a condition of their probation. The Los Angeles District Attorney has led the effort to implement this initiative and convened all the relevant justice agencies in a collaborative working group. In spite of this high level of support, it has taken more than two years of negotiation and compromise for the referral pipeline to be established and, even then, referrals trickled, rather than flowed, into the initiative. Finally, some of the faith-based organizations have not been fully committed to the high-risk youth population and have sought referrals from other sources, including schools and their own congregations.

Interestingly, despite the fact that the Ten Point Coalition sites had early and high-level support from the justice community, referrals from the justice community remain low. This may be explained in part by the fact that the Ten Point sites have developed their strongest partnerships with police departments, which are not major sources of referrals. In addition, all the Ten Point sites are relatively new initiatives and, in those where judicial partnerships exist, judges have been slow to refer youth until they see more evidence of sites' programming capacity.

Beyond referring youth to the program, the justice partners can require that they attend it. This requirement can come in the form of alternative sentencing or become a condition of a juvenile's probation. In several cities, if mandated youth fail to attend the program, they can be incarcerated. Obviously, having this type of leverage behind the program significantly boosts attendance. Almost all the sites have secured such an arrangement with the courts, and those that have not established this type of leverage struggle to retain youth in their programs.[11]

A related focus of the partnerships is advocacy for youth, which has taken place in the courts and with the police on an informal basis, particularly in the Ten Point sites, where advocacy is one of the "ten points" of the model. Having developed a relationship with the police, program staff can speak on behalf of specific youth, advocate for lighter sentencing and communicate their willingness to take responsibility if youth are remanded to their programs.

Connecting Police and the Community

At some sites, particularly the Ten Point sites, the faith-based organizations also serve as a bridge between the police and the community. Police in Indianapolis contact the faith-based organization when there are sensitive issues in the Black community. For example, the police department was concerned about a group of mobile car washers operating in a public space. They asked the faith-based organization for suggestions, and the organization negotiated a memorandum of agreement between the car washers and the police so that both public safety and the car washers' business were protected. In another instance, ministers were asked to be present at a large mall to prevent a confrontation between local police and teenagers, most of them African American, when the mall decided to institute an earlier closing time for young people. Police have also called ministers to homicide crime scenes, where they are asked to help calm the community. In addition, the Ten Point sites work with police to coordinate their weekly street outreach activities.

Providing Funding

The justice community has also been a source of funding at several sites. Inspired by stories of successful police-ministerial alliances in Boston, one police department applied for and received a local Law Enforcement Block Grant to establish a similar partnership. In several other cities, the probation department or District Attorney's Office wrote grants or provided their own resources as initial funding for the initiative. Restitution payments by young offenders that are funneled through the probation department are helping to fund one site. Probation and police have also contributed in-kind support by providing free criminal background checks and training for staff and volunteer mentors.

CONCLUSIONS

Developing partnerships was a critical task for the faith-based organizations in the demonstration. The partnerships among faith-based organizations and between faith-based organizations and juvenile justice agencies laid the foundation for the development of programs for high-risk youth. The success of these partnerships will, in large part, determine the success of the initiative. As we observed sites' efforts to build and utilize these relationships, we explored several key questions.

Can small faith-based organizations work together well and effectively?

Small Christian faith-based organizations worked together well and effectively in the first year of the demonstration in spite of their denominational differences. Collaboration was eased by the common belief among congregational leaders that the congregation has a social mission that takes it beyond the walls of its own building.

Inter-faith partnerships proved to be more challenging. While Muslim, Jewish and Christian groups could rally around a common goal to help their communities, this common ground was not enough to help groups integrate their services and work together over a long period of time. In the few instances where Muslim or Jewish groups were involved, they were often kept in marginal roles by the Christian leadership of the initiative and significant tensions emerged.

We also observed that the location of the lead faith-based organization, vis-à-vis the community in which the initiative is set, affected, to some extent,

the number of congregations that joined the initiative, the ease with which the lead agency developed those partnerships in the early phase of the demonstration and the degree to which congregations were involved in the leadership of the initiative. Organizations based in the target neighborhood were able to engage a greater number of congregations in the initiative and engage them more easily than were organizations set outside the target community. Neighborhood-based organizations also made local pastors a part of the initiatives' leadership, a move that helped engage their congregations more deeply. Organizations not based in the neighborhood eventually developed such partnerships but took longer to do so, delaying the start of their programs and ultimately engaging fewer congregations. They also tended not to involve local pastors in the leadership of the initiative and, as a result, these congregations were less committed to the initiative.

The Brooklyn District Attorney's Office, like other non-neighborhood-based organizations, has found it very challenging to recruit congregations. However, the office has been able to devote significant resources to a persistent and organized campaign to recruit congregations. And through their persistence and resources, they have successfully recruited more than 60 congregations to the initiative.

As expected, partnerships with congregations have supported programming for high-risk youth in several ways. They have provided a constituency that has given the initiatives more credibility with public officials; they have provided much-needed facilities in the target neighborhoods, even when those facilities are in need of some upgrading or repair; and they have provided volunteers. Volunteer recruitment has been easy when it is for one-time events, such as street outreach or a political rally, but much more challenging when it is for a mentoring program. We will continue to follow the development of the mentoring programs for high-risk youth to understand the challenges the faith-based programs have experienced.

How difficult is it to form partnerships between the faith and justice communities?

At most of the sites, developing the partnerships was relatively easy—in fact, in some instances, it was the justice community that reached out to faith-based organizations rather than the reverse. The justice community was interested in undertaking these partnerships because of what it saw as the church's assets: its presence in high-crime communities, and the respect, trust and legitimacy that it holds among the residents of those communities. In addition, like the faith-based institutions, justice representatives were seeking alternative responses to increasingly

higher rates of juvenile arrests and incarceration, and they saw faith organizations as part of the solution. Moreover, a number of the justice representatives held a personal conviction, born out of their own faith, that faith-based organizations have a unique role to play in reaching troubled youth.

At some sites, the partnerships that developed were comprehensive and included police, juvenile courts, probation, juvenile detention facilities and District Attorney's Offices. Developing a wide range of relationships required a variety of strategies. They included tapping into congregational and ministerial networks to find individuals within the justice system who believed in the church's work and were looking for ways to offer more alternatives for high-risk youth. Chaplains in detention centers proved to be critical in helping to bridge the justice and faith communities.

Do faith-based organizations and juvenile justice agencies make effective partners?

While the faith-based organizations in the demonstration have developed a wide range of justice partnerships, they vary in the extent to which they leverage these relationships. Some sites have justice representatives serving on their governance boards, receive a majority of their referrals from the justice system, work with probation to ensure that mandated youth attend their programs, actively advocate for youth in the courts, and work with police in responding to neighborhood crises. At the same time, other sites use their justice partnerships as one of many sources of referrals to their program, and have justice representatives on boards that advise, rather than govern, the initiative, or have no justice representatives on their boards at all.

The reason for the low number of referrals from justice agencies includes the reluctance of some faith-based organizations to work with high-risk youth; therefore, they have cultivated other referral sources. In addition, the faith-based organizations' nascent organizational infrastructure may have other elements of the justice community—particularly, judges—waiting for more proof that the programs are ready to work effectively with a large number of high-risk youth. Finally, juvenile justice agencies can be bureaucratic and fragmented, thus making them difficult with which to partner, even though top-level relationships have been established.

Among the lead agencies, the Ten Point sites have perhaps the most complex relationships with the justice community. These lead agencies began the initiative with early and high-level collaboration with the juvenile justice community, but this has not always translated into a large number of court-involved youth being

referred to their programs. To some extent, the discrepancy between strong partnerships and few referrals may be a result of focusing on partnerships with the police department, which is not in a position to be a primary source of referrals.

In conclusion, faith-based organizations were generally successful in moving beyond their own walls and forming partnerships with multiple congregations and multiple arms of the juvenile justice system. The partnerships they established operated relatively smoothly, with the exception of inter-faith partnerships, which were often tense. Interestingly, juvenile justice institutions were very receptive to the idea of working with faith-based organizations and even took the initiative in creating some partnerships with faith-based institutions.

The partnerships that faith-based organizations established provided tangible benefits to the lead agencies and expanded their capacity to serve high-risk youth. At the same time, challenges remain. Collaborations between groups of different faiths proved difficult, and collaborations with juvenile justice groups had not yet lived up to the expectations of both sides. As the initiative moves beyond its early stages, we will continue to follow the development of these partnerships, their accomplishments and their challenges.

ENDNOTES

1. P/PV conducted a thorough reconnaissance to identify potential sites that might participate in the demonstration. In August 1997, we hosted a meeting of approximately 40 religious leaders from around the country, whose congregations and organizations were currently either planning or implementing programs that targeted high-risk youth. P/PV staff subsequently made site visits to nearly two dozen cities, where we met with religious leaders, representatives of the juvenile justice and law enforcement systems, community-based organizations, local government and education officials, and members of the foundation community about faith-based programming that was targeting high-risk youth in those cities. Ultimately, 15 sites were invited to apply to participate in the demonstration. The Azusa Christian Community in Boston is participating in the demonstration as a technical assistance provider and leads in demonstrating innovative practices.

2. These congregations were the last to join the demonstration and, as a result, there is less information to date on their progress in developing the initiative.

3. Cleveland's membership is estimated because several large ministerial coalitions are affiliated with the organization, and their membership is approximate.

4. Variation among the missions of religious institutions was reported by the Organizing Religious Work Project, which surveyed the entire spectrum of religious institutions in this country. In that study, three distinct clusters of mission orientation were evident across denominations. The preservation, promotion and practice of their religious beliefs was the central focus of 44 percent of religious institutions; serving the social, emotional and spiritual needs of their own membership was a priority for 39 percent; and 17 percent saw promoting social change and serving the poor and needy as primary among their goals. See *Doing Good in American Communities: Congregations and Service Organizations Working Together.* Nancy T. Ammerman. Hartford Institute for Religion Research, Hartford Seminary, 2001.

5. While some pastors we interviewed saw ministry "outside the walls" of the church as a new paradigm, social ministry of some form has always been a part of the Christian tradition. Denominations and individual congregations may, however, vary in the extent to which they recognize it as a part of the tradition, as reflected by the Ammerman study.

6. P/PV chose these agencies as lead organizations because in our assessment, few faith-based organizations with sufficient capacity to lead the initiative existed within the focal neighborhood.

7. The neighborhood-based lead agencies include the Ten Point Coalition congregations in Tulsa, Indianapolis and Washington, D.C.; the churches that served as lead agencies in Baton Rouge and Detroit; and lead agencies in Bronx, Oakland, Los Angeles and Cleveland. The Los Angeles, Oakland and Bronx lead agencies had been developing relationships with congregations in their communities for up to 10 years prior to the initiative, while the other sites began to develop formal collaborations with other religious institutions when they began the high-risk youth initiative.

8. While not an issue at most sites, it was reported to us that theological differences concerning homosexuality and female pastors also caused some conservative congregations in another city to refuse to join, or to leave, the high-risk youth initiative.

9. Direct evangelism refers to the sharing of key elements of the volunteer's religious tradition and an explicit invitation to accept and join the faith.

10. There are signs that attitudes toward incarceration are undergoing a shift. A *New York Times* article reports that many states are beginning to back off on tougher juvenile sentencing laws. See "States Ease Laws on Time in Prison," by Fox Butterfield. *The New York Times*, September 2, 2001, p.A1.

11. For a more comprehensive discussion of referral sources, see *Faith and Action: The Implementation of the National Faith-Based Initiative for High-Risk Youth*. Alvia Y. Branch. Philadelphia: Public/Private Ventures, 2002.

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Appendix: Site Descriptions

Faith-Based Nonprofit Organizations as Lead Agencies

In Bronx, the Urban Youth Alliance Initiative (UYAI) differs from the other faith-based lead agencies in that neither its mission nor its activities were directly related to congregations before it joined the demonstration project. A faith-based youth organization, the UYAI focuses on the religious engagement of young people on college campuses and in other settings. Achieving its mission has traditionally involved some work with congregations. In addition, alumni of its programs serve as pastors of congregations throughout the city. However, while the UYAI had an extensive network of congregational relationships prior to the initiative, these relationships were informal and not focused on the issue of high-risk youth. Developing the level of partnership with congregations necessary to carry out this initiative required the UYAI to create more formal relationships with congregations and expand its network even further. BronxConnect, its high-risk youth program, focuses on providing court-involved youth with mentors who live in their community.

In Cleveland, the lead agency, Clergy United for Juvenile Justice (CUJJ), is an organization whose mission is to address the needs of court adjudicated youth. The organization grew from a shared concern among clergy in four communities about the high rate of juvenile crime in their areas of the city. In 1997, as a step toward addressing this concern, the chaplain of the Cuyahoga County Juvenile Detention Center convened a meeting with judges in the juvenile court and some 50 members of the clergy. Out of this meeting came the idea of a partnership between justice agencies and clergy to address juvenile crime. Three of the major ministerial associations in the area, representing between 200 and 300 congregations, sent representatives to serve on the planning committee for what ultimately became CUJJ. Project Restoration, the collaborative's program for high-risk youth, now provides a range of services, including mentoring, tutoring, conflict resolution and parenting classes. While the program has citywide support and hopes to expand its services, it began and is based in the Hough neighborhood of Cleveland.

In Denver, the lead agency, Metro Denver Black Church Initiative (MDBCI), was created in 1992 by the Piton Foundation, a local operating foundation that supports programs to carry out its mission of improving conditions in the city's poorest neighborhoods. MDBCI, which now has a membership of more than 40 churches citywide, was designed as an intermediary to build the capacity of churches to play a more substantial role in addressing social issues of poverty, crime, poor health and underemployment.[1] Its high-risk youth program, the Isaiah Project, provides mentoring, tutoring and training in conflict management.

The lead agency in Fresno is the Fresno Leadership Foundation (FLF),[2] whose mission is broadly stated as "transforming leadership for a healthy future" for the city, and whose work focuses on helping to create change in neighborhoods, a focus that includes working with youth. The organization had its origins in the early 1990s, when Christians, who held key positions in the government, business, nonprofit and religious sectors, formed the No Name Fellowship and began to discuss ways to address the issues confronting their city. In 1994, the No Name Fellowship created the FLF to coordinate its efforts. The FLF's high-risk youth program, called One By One, is in the early stages of implementation and will focus on mentoring.

Los Angeles Metropolitan Churches (LAM), the lead agency in Los Angeles, heads a network of more than 40 African-American churches in the south-central Los Angeles area and uses a grassroots, community-organizing approach to involve those congregations in working toward a multi-issue agenda for community change. Several years ago, LAM and its congregational network lobbied intensively and successfully to have the California legislature establish a pilot project that authorizes the courts to require any adult who has been convicted of a non-violent offense to participate in a GED program as a condition of probation. The intention of the pilot project is to demonstrate that community-based support and educational opportunities can return ex-offenders to the community as productive and socially engaged citizens. LAM began offering its first GED classes in Fall 2000. While the GED program works with adults, many participants are between the ages of 18 and 29. These younger adults, while older than the high-risk youth participating in the initiative at other sites, are the focus of our interest in the GED program.

At the Oakland site,[3] the Westside Economic Development Corporation, created by the Westside Baptist Church, serves as the lead agency. The neighborhood-based organization is pursuing a broad economic revitalization strategy that has included such efforts as a community-sponsored shopping mall. As part of the Westside Economic Development Corporation's larger strategy, the pastor of the Westside Baptist Church organized local religious institutions to form the Building Equity, Discipline and Respect for Our Community (BEDROC) high-risk youth program, which is participating in the P/PV demonstration. BEDROC emphasizes employment programs, but also offers education opportunities.

The Philadelphia lead agency, African-American Interdenominational Ministries (AAIM), is an inter-denominational organization formed in 1989 to address a multi-issue social service agenda on behalf of the city's African-American churches. In 1998, AAIM began developing a comprehensive plan to significantly reduce the high rates of youth violence in southwest Philadelphia, an area where drug trafficking and drug use are prevalent. AAIM's program, the Southwest Youth and Family Network of Philadelphia, offers mentoring, job-readiness training and academic remediation to participating youth.

The lead agency in San Francisco, the San Francisco Interfaith Council, was formed by a group of congregations in the early 1990s to address social issues on a political and programmatic level throughout the city. Its Spiritual Life Program is participating in the high-risk youth initiative. Located at the city's Juvenile Hall, Spiritual Life provides a full-time chaplain who, in addition to her chaplaincy services, recruits mentors and other volunteers to work with youth, and coordinates the involvement of congregations in services to juveniles. Spiritual Life is also beginning to implement an aftercare program.

In Seattle, the Church Council of Greater Seattle serves as lead agency. Founded in 1919, the organization brings together hundreds of Protestant and Roman Catholic churches from across the city to address a multi-issue agenda, including local needs among youth, the elderly and the homeless, as well as global concerns of racial and economic justice. Among its many community initiatives is the Youth Chaplaincy Program (YCP), which has been housed in the King County Youth Detention Center for more than 20 years and provides one-to-one pastoral care and crisis intervention to detained youth. The Church Council developed its JOY! Initiative, the program that is included in the NFBI demonstration, to make YCP more responsive to the needs of youth once they are released from the detention center. JOY! activities focus on violence-reduction courses and employment-related services.

Ten Point Sites

In Indianapolis, the idea of a local Ten Point Coalition program received early support from the city's Mayor, Stephen Goldsmith, whose administration had developed a department to encourage community and faith-based involvement in social services. Mayor Goldsmith's office sponsored a visit to Indianapolis by the Rev. Eugene Rivers, following which one local pastor took the lead in organizing the Indianapolis Ten Point Coalition (ITPC), by bringing together congregations and justice partners to address the particular issues of high-risk youth in low-income areas of the city. The ITPC's activities currently include mentoring, employment preparation and court advocacy. The organization began and is based in the northwest section of Indianapolis.

In Tulsa, the impetus for a coalition came from within the police department. When the department learned of the Boston Ten Point Coalition's success in reducing the juvenile crime rate, a police captain and the chaplain of the police and fire departments organized a group of ministers to travel to Boston with them and learn about the Ten Point Coalition's work. Out of this visit emerged the Tulsa Ten Point Coalition (TTPC). High-risk youth in the program currently receive educational services and life skills training. The organization is based in north Tulsa and focuses on this community.

The third site modeled on the Ten Point Coalition is in Washington, D.C., where the lead agency is the East of the River Clergy, Police, Community Partnership (ERCPCP). As its name implies, the organization grew from a series of discussions between clergy

and police who were determined to address the historically high rates of violent juvenile crime—and the many incidents of conflict between the police and young residents in the southeast area of the city. One of the youngest lead agencies in the demonstration, the ERCPCP provides opportunities for youth to address their drug and alcohol problems and receive other life skills training. While not affiliated with the National Ten Point Coalition, the ERCPCP is based on seven of the Ten Point Coalition's tenets, and its program operations resemble those of the other Ten Point sites.

Churches as Lead Agencies

At two sites, the lead agencies are individual churches. The sites were the last to join the demonstration and, as a result, have been developing their collaboration for a shorter period of time.

In Baton Rouge, Beech Grove Baptist Church, whose pastor has worked with high-risk youth as chaplain of a parish prison facility, is lead agency for the Baton Rouge Walk-of-Faith Collaboration. When the Walk-of-Faith Collaboration was formed in 2000, Beech Grove was the only congregational member of the collaboration, which also included social service and juvenile justice partners. Beech Grove has since recruited seven other congregations to the collaborative, which provides mentoring, tutoring, GED preparation, career planning and job skills development to participating youth.

In Detroit, the Rosedale Park Baptist Church oversees the High-Risk Empower Initiative (HREI), a program that provides youth with positive adult role models. The church is located near a public housing complex and targets youth living in that community. The program provides peer and adult mentoring for young people and the staff is comprised primarily of young men and women who have come through the program. The HREI has been in operation since 1999 and, after joining the NFBI, began to develop the congregational and justice partnerships the demonstration encouraged.

Government Leads the Initiative

Brooklyn is unique among the sites in that its lead agency is the District Attorney's Office rather than a faith-based entity. The District Attorney's high-risk youth program, Youth and Congregations in Partnership, recruits volunteer mentors from the borough's faith-based institutions. In order to provide ongoing and intensive adult relationships, the program assigns three mentors to each youth, most of whom are involved with the juvenile court system.

Appendix Endnotes

1. MDBCI recently left the demonstration, shifting the Isaiah Project to one of its member churches, Grace and Truth Full Gospel Pentecostal Church.

2. The organization recently changed its name to One By One Leadership Foundation.

3. Both the Oakland and San Francisco sites are part of the FAITHS initiative of the San Francisco Foundation, which provides technical assistance to their work in the high-risk youth initiative.

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